

ing, he could no longer be so discharged. On the day preceding, he might have been required, through a justice of the peace of the State of Maryland, to perform military duty; but on the day following, if commissioned as a justice of the peace of the District of Columbia, he could not be compelled to perform military duty, because he would, in each case, be an officer of the United States. On the day preceding, he might have been required to perform military duty; but on the day following, he could not be so required, because he would, in each case, be a citizen of a State. Thus the change of jurisdiction over him deprived him of some privileges, and relieved him from some burdens. It deprived him of the right to sue in the District of Columbia, as being a citizen of Maryland; but, on the day following, he could not sue, because he had ceased to be a citizen of a State. Thus the change of jurisdiction over him deprived him of some privileges, and relieved him from some burdens. It deprived him of the right to sue in the District of Columbia, as being a citizen of Maryland; but, on the day following, he could not sue, because he had ceased to be a citizen of a State. Thus the change of jurisdiction over him deprived him of some privileges, and relieved him from some burdens.

of this petty manifestation of the tyranny of blood. These bold defenders of "life, liberty, and the pursuit of happiness," these chivalrous assertors of the Declaration of Independence, looked with utter indifference on this practical violation of the "rights of man."

"I saved the d—d nigger right," said a youngster, scarcely twenty, at the other end of the car, and those immediately around him laughed at the remark.

"He'll know his place better next time, the b—y mongrel!" said another; and the laugh was repeated.

"Curious to know what had been done with him, I sought the conductor, whom I found returning from the front part of the train.

"Blow me," said he, "if you can regulate a thousand of your out-and-out oppressing niggers much more easily than one of these composition gentry; they think, because they have got a little whitewash on their ugly mugs, that they are the real citizens of the country."

"But where have you put him?" I asked; "he surely can't ride on the engine."

"Put him in the nigger's crib, to be sure, where he should be," said he.

"An I see," I inquired.

"Yes, and if you have a taste that way," he replied; "keep on ahead, straight through the baggage van, and you will see them all alive."

From the Salem (Ohio) Bugle.

DISUNION—A. A. PHELPS.

We remember how abolitionists used to ridicule the idea of a dissolution of the Union, and enter into a grave argument to prove that there was no danger of such an event. But that was when the dissolution was urged as a means to sustain slavery, and was a greater bugbear than it now is. But in these days the proposition comes from the other side, and is presented as a means for the overthrow of slavery. Even in former times, when, in relation to their duty as citizens of the United States, they were torn asunder as through a glass darkly, there were those who felt that a continuance of slavery for a few years longer would inevitably lead to a rupture. Of such was Amos A. Phelps. In a volume of lectures he published in 1834, after showing how improbable it was that the South would dissolve the Union, he thus proceeds:

"I would say that the Union may as well perish in the struggle for right, as in the continuance of its oppressions. For, to my mind, nothing is more certain than that the Union will perish, and at no distant period, unless it be saved by the timely abolition of slavery. There is but one path of safety. It is the path of duty; and if we will not walk in it, our destiny, and the destiny of the Union is sealed. If this Union is ever severed, it will be severed by slavery perpetuated. In no form or another, slavery is now, and so long as it exists, will continue to be, the great and almost only cause of collision between the South and the North, and as I have elsewhere said, will originate collisions without end. This is the stone of our stumbling block, and of our great peril. It is the fruitful source of danger. Every day it continues, it waxes worse and worse, and becomes more and more fruitful of danger. It is constantly weakening the bonds of our Union, and yet alone, we seem to sever them. The process of separation has virtually been going on for years. A few more collisions such as we have already felt will complete it, and such collisions, as long as slavery exists, cannot be avoided. They will come, and with them, sooner or later, will come the severing of the Union. No other alternative is before us, if we persist in our oppressions. If, then, we must have disunion, let us have it in the struggle for right, rather than in the struggle for wrong. If we will not resist in the latter, we shall have it at all events. We can but have it by endeavoring the former. Let us then risk the experiment. It is better to die a penitent, than to be smitten down as an incorrigible and hardened offender."

From the London Inquirer of March 24.

SLAVERY.

TO THE EDITOR:

Sir—I regret the decision you have come to, to exclude the discussion of American Slavery from your columns; and I do so for several reasons, with only two of which I will trouble you. One of them is furnished by yourself. You say, "We have received several communications relative to American Slavery, which we regret we cannot insert." This proves that many of your readers take an interest in the subject; and it is to be regretted that this interest cannot be extended through your columns. The other reason is, a renewed conviction on my mind, that the great body of Unitarians in these lands take so little interest in this great question of humanity, that its discussion in a Unitarian journal is voted to be out of place. This I deeply regret, as I can see no value in Unitarianism apart from heartfelt feelings of humanity. A sect which cannot bear the wailings of the slave, and be restless and uneasy until these wailings give place to the song of rejoicing, may as well mingle with the herd of common professors. The mission of such, for good, has ceased to be of any value. Two-talismans—Anti-War—Anti-Hanging—If they spoke in earnest tones, would, I fear, be also voted a bore by such milk-and-water Christians. When I read some of your stirring 'leaders,' I rejoiced in the hope that a new and more earnest spirit was infused into the *Inquirer*, and that good fruit would be the result.

Will you give this short notice a place, and oblige Yours, JAMES HAUGHTON. 35 Eccles st., Dublin, 15th March, 1849.

P.S. Your correspondent, 'An American Citizen,' quite applauds Miss Taylor's well-blended recommendation. See how these defenders of unfeeling slave hands with English folk, who think we have no right to meddle with their 'peculiar institution,' unless we have gloves on.

[Our respect for Mr. Haughton induces us to insert the foregoing letter. We must observe, however, that it illustrates the perversity of misinterpretation into which the best men may be misled, when the judgment is carried away by the feelings. We have not said a syllable to warrant the supposition that we have come to a decision to exclude the discussion of American Slavery from our columns. This is a figment of Mr. Haughton's imagination. We have said, in a renewed conviction on my mind, with which an English journalist cannot properly concern himself, otherwise than incidentally. When the current of events brings it naturally before him, he should testify, with all possible earnestness, against the flagrant enormity which stains the fair fame of America; but it would be more fully and Quixotically to go on day after day, and week after week, preaching and declaiming against distant abuses, over which he and his readers have comparatively little power, whilst there is a crowd of social evils which they might remove, surrounding them at home. Nor can we think that there is any proof of indifference in dwelling more upon our own faults and our own duties, than those of our neighbors. The recent discussion on American Slavery arose naturally out of the letters addressed to us by Mr. Hincks, whose long connection with the readers of the *Inquirer* gave peculiar interest to the subject, and produced in his mind by a recent visit to the United States. We suffered that discussion to go on as long as we thought it useful, and then stopped it, not in deference to the opinions of others, but simply because, according to our own judgment, it had proceeded far enough. We shall retain in our columns whenever the occasion seems to us to call for it. The communications which we declined to insert, and to which Mr. Haughton refers, included one from Mr. Haughton himself, and were of considerable length. With all due respect to the writers, we must observe, that their letters contained no new facts—no new comments upon old facts, and no new force or point in their mode of repeating old arguments. We therefore thought that our limited space might be better devoted to other matter.—Ed. *Inquirer*.

SCENES IN A REPUBLIC.

Jerrold's (London) News notices a new work, just published in London, entitled, 'The Western World; or, Travels in the United States in 1836-7,' by A. Muckay, Esq., barrister-at-law. 'It is a worthy book,' says the News, 'full of sober sense, and plain rational description.' It quotes a passage which we copy; and a pretty story is, too, for a barrister to go home and tell of the 'Model Republic!'

"At one end of the car in which I was seated, sat a young man, very respectably dressed, but who bore in his countenance those traces, almost indelible, which, long after every symptom of the color has vanished, bespeak the presence of African blood in the veins. The quantity which he possessed could not have been more than 12 1/2 per cent. of his whole blood, tinged his skin with a shade, just visible, and no more. If his face was not so white, it was, at all events, cleaner than many of those around him. I observed that he became very uneasy every time the conductor came into the car, eyeing him with timid glances, as if in fear of him. Divining the cause of this conduct, I determined to watch the issue, which was not delayed. By-and-by, one of the conductor entered the car again, and as if he had come for the purpose, walked straight up to the poor wretch in question, and, without deigning to speak to him, ordered him out with a wave of his finger. The blood in a moment mounted to his temples, and suffused his whole face; but resistance was useless; with a hanging head and broken-hearted look, he left the carriage. He was not a slave; but not a soul reprobated, not a whisper was heard in his behalf. The silence of all indicated their approval."

The Liberator.

BOSTON, MAY 11, 1849.

No Union with Slaveholders!

ANNIVERSARY MEETING.

NEW YORK, May 8, 1849.

MY DEAR FRIEND:

Our anniversary meeting at the Tabernacle has just terminated, a powerful impression having been visibly made upon those who were present—a great congregation, embodying a large amount of the intelligence, morality and religion of the community—most respectfully in their behavior, and deeply interested in mind, with an occasional and feeble exception on the part of some tormented spirit in the galleries, whose hisses served only to call forth the louder bursts of approbation from the assembly. Prayer was offered by SAMUEL MAT, JR., in the spirit of true devotion; after which, pertinent and impressive portions of Scripture were read, as applicable to the condition and perils of this oppressive nation. The Memorial from Aberdeenshire, Scotland, signed by upwards of one thousand persons, among them several ministers of various religious denominations, remonstrating with the American churches for the criminal support which they are giving to slavery, and urging them to exclude slaveholders from their communion, was laid before the meeting by the President, with some introductory remarks. According to the Report of the Treasurer, FRANCIS JACKSON of Boston, the whole amount received into the treasury, during the last year, was \$6992 57; the expenditures were \$6975 13; leaving a balance of \$17 44 on hand. EDMUND QUINCY then presented a series of resolutions, relating to the participation of the Church and the Government in the system of slavery, and setting forth the duty of every Christian and Patriot having for his motto, and carrying it out to the letter—'No Union with Slaveholders, religiously or politically.' PARKER PILLSBURY then took the platform and made an excellent speech, and was followed by WENDELL PHILLIPS, at considerable length, in a speech charged with an immense amount of moral electricity, and marked by all the characteristics of his splendid mind. It was just such a speech as the occasion and the times demand, and was responded to in a most gratifying manner. Said one of our Philadelphia friends, whose eulogy is worth a great deal, 'I feel as if I could willingly go across the Atlantic to hear such a speech.' FRANKLIN DOUGLASS then took the platform, and was warmly received; but, after proceeding a short time, gave way, in consequence of the lateness of the hour, much to the regret of many who had never heard him. I have not time to add more, except that it is strengthening to see the faces of old friends, and to feel the pressure of their warm grasp.

Yours, truly,

WM. LLOYD GARRISON.

GREAT ANTI-COLONIZATION MASS MEETING.

OF THE COLORED CITIZENS OF THE CITY OF NEW YORK.

[The following extracts from the proceedings of this meeting are taken from the report published in the Anti-Slavery Standard of last week.]

A large and enthusiastic meeting of the colored citizens of the city of New York was held at the Shiloh Presbyterian Church, on Monday evening, April 23rd, 1849, for the purpose of expressing their views in regard to certain acts of the American Colonization Society, and, by and with its consent, of an agent now in England, who is there making statements to the effect that the colored people of these United States had expressed themselves favorable to emigration to Liberia, and appealing to British benevolence to aid them in their efforts. The meeting was called to order, and on motion of Mr. George T. Downing, of the Committee of Arrangements, Rev. J. W. C. Pennington was appointed President; Messrs. Wm. A. Tyson, Boston, Crummell, George Lawrence, and Newport F. Henry, Vice Presidents; Messrs. Ransom S. Wake and William P. Powell, Secretaries. The meeting was opened with prayer by the Rev. Mr. Lacast.

The President, (Mr. Pennington,) on taking the Chair, addressed the meeting.

Mr. George T. Downing offered the following preamble and resolutions:

Whereas, letters have been received in this country from the Rev. Alexander Cromwell, now in England on a mission in behalf of his church, informing us that the Rev. Mr. Miller, an Agent of the American Colonization Society, is at present in England, laboring in behalf of said Society, soliciting the aid of British philanthropy, representing to the British public that the colored people of these United States are beginning to favor the Colonization scheme;—and whereas, this representation of the agent is false and unfounded, inasmuch as the people of color of these United States having, within the last thirty years, held many hundred meetings in public, on the subject of the American Colonization Society; and whereas, at all these meetings, they have uniformly protested against the doctrine, the designs, and the influences of that Society, as evil doctrines, diabolical designs, and slave-crushing influences, which views we do still retain; therefore, be it

Resolved, That the idea of the American Colonization Society, when first conceived, was combated and opposed and denounced by the people of color throughout the free States in 1817, and at the present moment being identically the same, it has, and will continue to have, as it always has had, the abhorrence and contempt of our people.

Resolved, That the testimony of our generation of the people of color is entirely, uniformly, and absolutely against the scheme of African Colonization, and that this solemn testimony, peculiar to the history of this people, should be abundant evidence to all men, that we will not remove to Africa except by the exercise of force.

Resolved, That as natives of the soil, we feel an affinity, an attachment thereto, which neither injury, oppression nor insult, in the form of the American Colonization Society, or any other similar wicked scheme, can destroy; and it is our solemn determination, while life lasts, to be neither seduced nor driven from our homes.

Mr. Charles Lenox Remond, in the course of a long and eloquent speech, said—

As long as I can remember have heard the speeches of the leaders of the Colonization Society, I have either found its charges against us directly or indirectly made, or subscribed to by the different members of that Society. And what have those charges been? Have they conveyed the idea that the free people of color should be recognized on an equal footing with other citizens, in any part of our country, under any circumstances? On no occasion have I seen it. On the contrary, the endeavor has been, from beginning to end, to prejudice the American mind more deeply than it was before through the efforts of American slavery itself. Now, I need not intimate, Mr. Chairman, the grossness of these charges, the untruthfulness of them, nor their bitterness, hatred, enmity and jealousy. But, sir, how are they to be met? I hold that the present meeting is the place to put again the seal of condemnation upon all such charges, by the adoption of such resolutions as have been offered.

Why, sir, I remember well when the question was being discussed concerning the abolition of the remnant of that old slave law, the intermarriage law, in the city of Boston, that when we, as a people, found fault that we were not at liberty to exercise one of

the first prerogatives conferred upon us by our God and Creator, we were told in public, as well as in private, that if we did not like the customs, usages and laws of our native State, we could go to our fatherland in Africa, under the auspices of the American Colonization Society. I asked them to repeat the charges.

I asked the Legislature of that State, when it was my privilege to stand before them, if we had ever asserted our rights by our virtues, or whether we had not acquired them by our vices; and that Legislature remained silent, and has remained silent from that time to this. And, sir, I hope the day is not far distant, when that question being put to other parts of the country, the only answer that shall be made, shall be one of silence. Silence, in many instances, is ominous, and in this it is ominous in view of the infernal machinations of the American Colonization Society, from the very moment of its inception to the present time. Hence, whether in the abstract or in the concrete, it is ever to be detected by us, as a people, it is ever to be opposed, and, if necessary, to be resisted, even to the shedding of the blood, that necessity will find a place in our hearts. (Applause.)

Now, sir, a word with respect to these charges. I see before me this evening, a large number of people of color. What says the Society? That we are 'low, vicious, idle, bestial,' in a word, that we are 'natives, and consequently that we must be removed.' But in the very next breath they tell the patrons of the Society and those whom they would convert to their cause—'Remove these low, vicious, idle, bestial nuisances to Africa, and in an instant they stand up clothed in all the attributes calculated to make them missionaries and teachers in the work of civilization and Christianity.' I have asked them to put this and that together, and reconcile them to the charge. My audience, sir, gives the lie to the charges, and my audience will give the lie to the charges by endorsing these resolutions. And I hope, sir, that when the proceedings of this meeting shall go over to England, and shall meet the eye of Mr. (gent) Miller, that they will have the desired effect upon him,—that they will teach him that if we are low and bestial in this country, it is American slavery and the Colonization Society that have made us so; (applause); that if we are vicious, American slavery has made us vicious; that if we are idle, American prejudice has made us idle; in short, that American slavery and the American Colonization Society have been the instruments of making us just what we are in our vices. (Applause.)

If we are ignorant, I ask, to whom is it attributable but to slavery and the Colonization Society? The one has said, that if we wished to obtain a knowledge of the arts and sciences, we must be colonized; and the other, when we knickered at the door of the college and academy, has said to us, go to your fatherland. We have been treated shamefully; say, shamefully! Here in your city, not long since, was written over the door of one of your places of public exhibition, 'No admission for dogs and negroes' (laughter). Sir, I believe American slavery instituted that notice in that place of exhibition. In Philadelphia, a few weeks ago, I saw a notice intimating to 'respectable colored people' that they could gain admission to see the wax figures on a certain day and hour, taking it for granted that this was to be felt by them as a privilege. What but American slavery and the American Colonization Society prompted the notice in that paper?

Now, sir, I call upon this audience to give their unanimous sanction to the most radical sentiments contained in this resolution. And why do I say it? Sir, a distinguished man long ago has said, 'Eternal vigilance is the price of liberty.' I wish to repeat that motto, by saying, that eternal vigilance is the price of our safety, as a people, in the United States. (Applause.) How does it happen that in the State of New York there are thousands of colored persons disfranchised? How does it happen that the same is true of the State of Pennsylvania, of Connecticut, and other States? Can we trace it to any other source than the one to which I have referred? I apprehend not. Sir, I believe that Henry Clay, with all his eloquence on the one hand, and John C. Calhoun, with all his despatch (laughter) on the other, would not come before this meeting and attempt to sustain their charges. And why? Because, as my friend H. C. Wright said of another movement not long since in Philadelphia, 'their movement carries upon its face a lie.' And what is the lie? Why, that Africa is our fatherland. Now I apprehend that if we should note and count this audience, we should be obliged to come to the conclusion that the fatherland of the colored people was almost anywhere else than Africa. (Great laughter.) I think, sir, that their origin would be traceable to very nearly the same spot where are found your Clays, your Calhouns, your McDuffies, and your Wises. (Renewed laughter.) I apprehend that it would be found in any other direction than Africa, at least. But my remark is not directly applicable to my audience alone. A distinguished man said long ago, that 'in the veins of many a slave is known to course the blood of the noblest of our Southern planters.' Well, sir, why does it happen that in the Southern country we find a law unlike the law of any other country beneath the canopy of heaven? We find the law there to be, that the child shall follow the condition of the mother. Why is this? Sir, if the people in the Southern country were to follow the condition of the father, we know very well what condition would be. (Laughter and applause.) Now it seems to me that the patrons of the Colonization Society need to change their phraseology, and if they insist that we go to Africa at all, it should be on the score that Africa is our mother and not our fatherland. (Laughter.) I do not, Mr. Chairman, wish to convey the idea that if Africa was my fatherland, I should be ashamed of it; very far from it. For in view of the vices of the white American on the one hand, and the virtues of the colored American on the other, I think we may be decidedly more proud of our ancestry than they can be of theirs, so far as the last one or two hundred years are concerned. We have every thing else to be ashamed of on our part, and I am not here to deprecate the Colonization Society on the score of being ashamed of Africa as my fatherland.

One word more in this connection. We look around our country at the present time, and what do we behold? We find coming to our shores, day after day, week after week, month after month, thousands and tens of thousands of those who have heretofore been a population of paupers, and they receive a hearty welcome as they pour in from every country and clime, from every tongue and kindred. Now, sir, it is strange that while the doors of the American people are thrown widely open, and all classes from every country are allowed to come, and are welcomed here, it is strange, I say, that there are not some other reasons than those given, why a peculiar class of the American people should be transported out of the country. I believe, sir, that the scheme is unconstitutional as well as unchristian. I do not know a section or passage or word in the American Constitution recognizing the removal of any portion of the American people unstained by crime; and I have never been satisfied with the coolness with which, in too many instances, the propositions of the Colonization Society have been received by the colored people. I think, sir, we should have shown more spirit in the matter.

Rev. CHARLES B. RAY offered the following resolution, and supported it by an effective speech:—

Resolved, That in the principle at the basis of the American Colonization scheme, we recognize the fostering spirit of American caste—the spirit which would degrade us in the Church, which would eject us from the literary institutions of the country, and heap insult upon us in our endeavors for elevation.

Resolved, That if it be left optional with a slave to go to Africa or not, we advise him not to go, but rather to remain here and add to the number of those who may yet imitate the example of our fathers of '76. I do not mean to say here, my friends, that this resolution is a desirable one—the result to which I look—but I look to it as an inevitable one, if the nation shall persevere in the enslavement of the colored people. I have not the slightest doubt but that at this moment, in the Southern States, there are skillfully contrived and deeply-laid schemes in the minds at least of the leading thinkers there, for the accomplishment of this very result. The slaveholders are sleeping on slumbering volcanoes, if they did but know it; and I want every colored man in the South to remain there and cry in the ears of the oppressors, 'Liberty for all or chains for all.' (Great applause.) I want them to stay there with the understanding that the way may come—I do not say it will come, I do not say that I would hasten it, I do not say that I would advocate the result or aim to accomplish or bring it about,—but I say it may come; and in so saying, I only have myself upon the doctrine of the Scriptures, and upon human nature, and speaking out through all history. 'Those that lead into captivity, shall go into captivity.' 'Those that take the sword, shall perish by the sword.' Those who have trampled upon us for the last two hundred years, who have used their utmost endeavors to crush every noble sentiment in our bosom, and destroy our manly aspirations; those who have given us blood to drink for wages, may expect that their turn will come one day. It was in view of this fact that Thomas Jefferson, looking down through the vista of the future, exclaimed: 'I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever.' He saw even through the distance of time through which he looked, down beyond the present, to a future period, when the spirit of liberty and manhood would lead the slave to bare his bosom and struggle in his chains for Freedom, as was illustrated by the fathers of '76; (applause); and seeing this he said 'I tremble for my country.'

The Colonization scheme aims, they say, to prevent or avert this disastrous consequence. Sir, such an effort is unchristian, it is unchristian. There is no other way whereby men can escape the penalty of their crimes but by repentance. But instead of preaching repentance to slaveholders, these Colonizationists are proposing to remove away from them the object of their hatred without dislodging the hatred itself. I say then, that it is unchristian and unchristian. These slaveholders must take the consequence of their crime. Man loves liberty and will ever try to regain it.

Resolved, That the friends from other towns met, during the intervals of the sessions, with the abolitionists of Dedham, at the house of one of their number, most kindly offered for the occasion, and enjoyed an agreeable and useful season of social intercourse. The meeting, in all respects, went off in the happiest manner. Its spirit and interest never flagged from the small beginning to the crowded conclusion, and all went away satisfied and encouraged.—Q.

Mr. CHARLES S. REASON presented the following resolution:—

Resolved, That from evidence in the past history of the Liberia Colony, we have reason to believe that it has been resorted to the cause of human freedom, and an enslaver of its own kindred.

Mr. FREDERICK DOUGLASS.—Mr. Chairman, there is no end to the devices of our enemies. The failure of one only makes room for another. One is scarcely defeated when another is invented. When driven from one point, they plant themselves at another. They are as prolific as schemes as Egypt was of frogs. In these circumstances, we ought to be always on the look out—armed at all points, and ready to march in any direction, and to meet the enemy, whether in this or any other country.

Of all the assaults which we have experienced during the last twenty years, none have been more subtle and plausible than those emanating from the American Colonization Society.

Under the garb of philanthropy and religion, its efforts to degrade us have been as various as they have been ingenious. Of the history of that Society you have already been well informed, and with its origin you are equally familiar. It is, as you are aware, the joint product of slaveholders of the South, and negroes of the North, and it bears the image of both parents. Embodying all the malignity of the slaveholder, and all the negro-hating spirit of the Northern, it is our ever-vigilant and bitter adversary. It has often changed its position, and assumed by turns all the colors of the rainbow, but has never changed its essential character. It is now, as it ever has been, a most deceitful and cunning scheme against the peace and freedom of the colored people of the land.

Sir, we are here to expose and denounce this Janus-faced enemy. And I am glad to bear a humble share in this work. The special duty of this meeting has already been well and honorably discharged, and I, for one, have no fear of the result. Our humble words, on the strong wings of the winds, will be speedily wafted to the shores of England. They will strengthen the hands of our faithful and able representative there, and defeat the schemes of our subtle foe. What I have to say must be only by way of amplification.

Is it strange, sir, that a system which has been condemned by the noble Wilberforce, exposed by the good and great Clarkson, and shattered by the thunder-bolts of O'Connell—whose honored graves are yet scarcely green with the verdure of two summers—should so soon make its appearance on the shores of old England? The audacity of this Society is only equalled by its malignity. Scourged and driven from the shores of England by Wilberforce, Clarkson and O'Connell, it seems to have waited impatiently for their removal to the land of spirits, to return again to its work of meanness and deception. As usual, it has gone abroad with a smile on its cheek, and a lie in its mouth. In the semblance of an angel, and the reality of a demon—professing sympathy for the colored people of America—it labors to drive us from our home and country.

Sir, it does not seek to do this by open and fair means. If such were true, we should have less fault to find. It does not propose to compel us to leave this country by force and arms, but seeks to bring about a state of things unfavorable to our remaining in this country. It does not tell us to go—'but tells us we had better go'—that we can never enjoy equal rights or peace in this country—that we are a doomed people, and that no efforts can save us while we remain here; and sometimes goes so far as to intimate that if we do not go now, the time is not far distant when we may be compelled to go.

Such, sir, are the sentiments of that Society; and it is these discouraging, insulting and menacing sentiments which have strengthened prejudice, and supported Slavery in this country. But for the efforts of this Society, I believe there would, long before this, have been an united and determined effort on the part of the whole North against Slavery. It has kept alive this prejudice. The agents, and presses, and reports of that Society, carefully kept out of sight all the evidences of our improvement, and only represented us as degraded, ignorant and bestial.

Mr. Chairman, the fundamental, and—as Daniel Webster would say—the everlasting objection to Colonization, is this: that it assumes that the colored people, while they remain in this country, can never stand on an equal footing with the white population of the United States. This objection, I say, is a fundamental one; it lies at the very basis of this enterprise; and, as such, I am opposed to it, have ever been opposed to it, and shall, I presume, ever continue to oppose it. It takes the ground that the colored people of this country can never be free, can never improve here, and it is spreading throughout the country this hope-destroying, this misanthropic doctrine, chilling the aspirations of the colored people themselves, and leading them to feel that they cannot, indeed, ever be free in this land. In this respect, the influence of the Colonization scheme has been most disastrous to us. It has advocated the most stringent persecution in some instances towards colored men. But let me, sir, read a resolution:

Resolved, That if it be left optional with a slave to go to Africa or not, we advise him not to go, but rather to remain here and add to the number of those who may yet imitate the example of our fathers of '76.

I do not mean to say here, my friends, that this resolution is a desirable one—the result to which I look—but I look to it as an inevitable one, if the nation shall persevere in the enslavement of the colored people. I have not the slightest doubt but that at this moment, in the Southern States, there are skillfully contrived and deeply-laid schemes in the minds at least of the leading thinkers there, for the accomplishment of this very result. The slaveholders are sleeping on slumbering volcanoes, if they did but know it; and I want every colored man in the South to remain there and cry in the ears of the oppressors, 'Liberty for all or chains for all.' (Great applause.) I want them to stay there with the understanding that the way may come—I do not say it will come, I do not say that I would hasten it, I do not say that I would advocate the result or aim to accomplish or bring it about,—but I say it may come; and in so saying, I only have myself upon the doctrine of the Scriptures, and upon human nature, and speaking out through all history. 'Those that lead into captivity, shall go into captivity.' 'Those that take the sword, shall perish by the sword.' Those who have trampled upon us for the last two hundred years, who have used their utmost endeavors to crush every noble sentiment in our bosom, and destroy our manly aspirations; those who have given us blood to drink for wages, may expect that their turn will come one day. It was in view of this fact that Thomas Jefferson, looking down through the vista of the future, exclaimed: 'I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever.' He saw even through the distance of time through which he looked, down beyond the present, to a future period, when the spirit of liberty and manhood would lead the slave to bare his bosom and struggle in his chains for Freedom, as was illustrated by the fathers of '76; (applause); and seeing this he said 'I tremble for my country.'

The Colonization scheme aims, they say, to prevent or avert this disastrous consequence. Sir, such an effort is unchristian, it is unchristian. There is no other way whereby men can escape the penalty of their crimes but by repentance. But instead of preaching repentance to slaveholders, these Colonizationists are proposing to remove away from them the object of their hatred without dislodging the hatred itself. I say then, that it is unchristian and unchristian. These slaveholders must take the consequence of their crime. Man loves liberty and will ever try to regain it.

Resolved, That the friends from other towns met, during the intervals of the sessions, with the abolitionists of Dedham, at the house of one of their number, most kindly offered for the occasion, and enjoyed an agreeable and useful season of social intercourse. The meeting, in all respects, went off in the happiest manner. Its spirit and interest never flagged from the small beginning to the crowded conclusion, and all went away satisfied and encouraged.—Q.

The cry of the slave goes up to heaven, to God, and unless the American people shall break every yoke, and let the oppressed go free, that spirit in man which abhors chains, and will not be restrained by them, will lead those sable arms that have long been engaged in cultivating, beautifying and adorning the South, to spread death and devastation there. (Great applause.) Some men go for the abolition of slavery by peaceable means. So do I; I am a peace man, but I recognize in the Southern States at this moment, as there has been remarked here, a state of war. Sir, I know that I am speaking now, not to this audience alone, for I see reporters here, and I learn that what is spoken here is to be published, and will be read by Colonizationists, and perhaps by slaveholders. I want them to know that at least one colored man in the Union, peace man though he is, will greet with joy the glad news, should it come here to-morrow, that an insurrection had broken out in the Southern States. (Great applause.) I want them to know that a black man cherishes that sentiment—that one of the fugitive slaves holds it, and that it is not impossible that some other black man (A voice—we are all so here,) may have occasion, at some time or other, to put this theory into practice. Sir, I want to alarm the slaveholders, and not alarm them by mere declamation, or by mere bold assertions, but to show them that there is really danger in persisting in the crime of continuing slavery in this land. I want them to know that three awesome Madison Washingtons in this country. (Applause.) The American people have been accustomed to regard us as inferior beings. The Colonization Society has told them that we are inferior beings, and that in consequence of our calm and tame submission to the yoke which they have imposed upon us, to their chains, fetters, gags, lashes, whipping-posts, dungeons and bloodhounds, we must be regarded as inferior—that there is no fight in us,—and that it is evidence enough to prove that God intended us to retain the position which we now occupy. I want to prevent them from laying this flattering unction to their souls. There are colored persons who hold other views, who entertain other feelings, with respect to this matter. . . .

Sir, I thank God that there is some part of his footstool upon which the bloody statutes of slavery cannot be written. They cannot be written on the proud, towering billows of the Atlantic. The restless waves will not permit those bloody statutes to be recorded there; those foaming billows forbid it; old ocean, gnawing with its hungry surges upon our rock-bound coast, preaches a lesson to American soil: 'You may bind chains upon the limbs of your people, if you will; you may place the yoke upon them, if you will; you may brand them with iron; you may write out your statutes and preserve them in the archives of your nation, if you will; but the moment they mount the surface of our unsteady waves, those statutes are obliterated, and the slave stands redeemed, disenfranchised.' This part of God's domain then is free, and I hope that ere long our own soil will also be free. (Applause.)

At eleven o'clock, P.M., the meeting adjourned, to meet on the following evening, at the same place, after the unanimous adoption of the Resolutions in the course in which they were presented.

NORFOLK COUNTY A. S. SOCIETY.

The Annual Meeting of the Norfolk Co. A. S. Society was held in Dedham, at the Temperance Hall, on Thursday, April 26. The President, Edmund Quincy, took the Chair at the opening of the meeting, and after prayer by Warren Allen, of Walpole, an animated discussion was held upon the philosophy and methods of Anti-Slavery agitation. The Free-Soil party was ably represented by Dr. Cleveland, of Dedham, recently of Baltimore, Mr. F. W. Bird, and Rev. E. Thompson, of East Walpole; and their views were combated by Messrs. Pillsbury, Quincy, C. Stearns, W. Allen, and others. The discussion was carried on in the most friendly spirit, though in the most thorough manner.

In the afternoon, Mr. Pillsbury introduced the following resolutions, which he sustained in a speech of much force and pungency:

Resolved, That the abolition of slavery is to be looked and labored for, not in the formation of political parties, or any other governmental action, under the present Constitution; but in a radical change and reformation in the moral sentiment of the nation, such as will result in the unconditional overthrow of the Constitution, or of the slavery that has so long existed under it. Therefore,

Resolved, That the work of abolitionists is first a strict and unwavering adherence to their principles, and then the speediest and most thorough extension of them in their power, by such means and instrumentalities as shall promise most favorably to that end.

They were discussed with much spirit by Messrs. Thompson, Bird, Franklin Williams, Bliss, Brown, and others. Mr. Phillips arriving towards the close of the afternoon, concluded the session with a clear and powerful exposition of the principles contained in the resolutions.

The following individuals were unanimously elected the officers of the Society for the ensuing year:

President,
EDMUND QUINCY, Dedham.
Vice Presidents,
Richard Clapp, Dorchester;
Ellis Allen, Medford;
Samuel Philbrick, Brookline;
Cornelius Cowing, West Roxbury;
Elias Richards, Weymouth;
Edwin Thompson, East Walpole.
Corresponding Secretary,
Franklin Williams, Roxbury.
Recording Secretary,
Anne W. Weston, Weymouth.
Executive Committee,
Daniel Gregg, Dedham;
Lawson D. Gray, Walpole;
Ella H. Tapp, Dedham;
Hiram W. Blanchard, Dorchester;
James B. Rogers, Walpole;
Louisa Allen, Medford.

and Chinnai.—The following is the conclusion of

Chancel.—The following is the conclusion of a course before the 'Young Catholic Friends' Society, at Baltimore, by W. H. Seward, of New York: 'We, ye laborers in a noble cause, either Catholic and the young Protestant alike the language of freedom; and teach them there that, though religion has many and different forms, it may be made the offering of a 'broken spirit,' that God will not despise; yet that their country demands of every one sacrifice for all her sons, and ambition and avarice must be slain on that altar, it is consecrated to HUMANITY.'

Miss Henrietta Fanning Reid is about to emulate the example of Mrs. Butler, as a reader of temperance. She will probably succeed Mrs. B. in New York.

Heroic Death.—During the burning of the steam-gauge Pike, on the Mississippi, near New Orleans, Col. Butler, a citizen of Texas, who was lately appointed an office by President Taylor, and was known throughout the Union, endeavored to a lady who was travelling in his company, but doing lost his own life, and was burnt with the ship. The lady was saved. The boat took fire at it, when all were asleep.

ANTI-SLAVERY LECTURES.

JOSEPH WATSON, a fugitive slave from Mississippi, has been engaged to lecture on 'The Duties of American slavery, and the way to abolish it, as was:—'

Forrester, day and evening, Sunday, May 13.
Warren, Monday evening, " 14.

Worcester,	Tuesday,	"	15.
Lowell,	Monday,	"	16.
W. Wilbraham,	Thursday,	"	17.
Andover,	"	"	18.
Springfield,	Friday,	"	19.
Lowell,	Sunday,	"	20.
Springfield,	Monday,	"	21.
Northampton,	Tuesday,	"	22.
Southwick,	Wednesday,	"	23.
North Brookfield,	Friday,	"	25.
South Amherst,	Sunday,	"	27.

The Great Remedy of the Age.

DRS. CLARK & PORTER'S ANTI-SCROFULOUS PANACEA.

PREPARATION of extraordinary power, for
the cure of Scrofulous Affections, Humors of
the Blood, Eruptions, secondary Syphilis, ill-con-
diments, Fevers or Mercerial Sores, chronic Liver and
Gall-bladder Diseases, Costiveness, spitting of Blood, Erys-
themas, general Debility common to Females, Cold
and sluggish Circulation, &c. &c. A sovereign cure
for all the above. Tumors of the neck, which will
not fail to remove, if taken according to directions,
faithfully persevered in.

The proprietors, after testing the virtues of this great
Remedy, during the space of three years in an extensive
practice, and with unbounded success, now offer it
to the public. In diseases of the skin arising from
poor circulation, it is a *sovereign remedy*. It will
readily eradicate any kind of humor from the sys-
tem, and is the only medicine strictly adapted to
conquer the world to produce its equal. Any one
exhibiting its efficacy can satisfy themselves that it
is a powerful instrumentality in the cure of disease,
and that it is the only medicine that can do it. It
is, who have taken it, and can testify to its healing
powers. A great many have given it a trial, and
we not yet of a single person who has not derived
some temporary or permanent benefit from its use.
It is the only remedy of the age, who knows its vir-
tues, speaks of it as follows:—

STEWART.—I have used your Panacea for Salt-water, not only on myself, but on others, and I have been surprised at its results. It is, in my opinion, the best medicine I have ever used. My humor has entirely disappeared on its use, and I am now entirely well.

MARTIN HASKINS, M. D.

BOSTON.

The following was handed us, and we insert it for the consideration of others who may be similarly afflicted. The gentleman may be seen at his residence, 2-Elliott St.

Boston, April 27, 1849.

W. S. CLARK & PORTER:

MY FRIENDS.—A little more than a year ago, I was seized with spitting blood, pain in my side and shoulders.—A strong tempest of consumption. I sought the advice of two eminent physicians of this city, who advanced my lungs, and pronounced them badly affected, or very weak. They advised me to go into country, at a charge, and to take the beneficial waters of Saratoga. I did so, but with little hope of returning alive.

While there, I was taken worse than ever. A physi-
 cian was called to see me. He examined my lungs,
 and said he could give me no encouragement.—said I
 might live till Fall, but probably no longer. My city
 physicians, previous to my leaving for the country,
 told me I should never get well. But I was induced to
 try Dr. Clark, who gave me the Anti-Scrofulous Pan-
 acea, and in a few months, my health was restored,
 and now I am able to attend to my business.
 I thank your Panacea a medicine of great efficacy. I
 ask from no experience.

RALPH HOBAKIT.

Sold at No. 30 Carver street, Boston. Price \$1
 bottle.

DAVID MEAD, Jr., General Agent, corner Union
 and May streets, LYNN.

S. H. LLOYD'S
Daguerreotype Rooms,
 11 1-2 TREMONT ROW,
 Corner Pemberton Square.

(Up only two flights of stairs.)

IKENESSES executed in ANY weather, and neatly put up in Cases, Lockets, Frames, &c., and delivered at the style of the cases, &c.

Possessing an excellent light, and every facility for carrying on the business, he invites his friends, and all who may be wishing Hagerotypes of themselves, to call and examine specimens.

Entire satisfaction given, or the pictures not to be furnished.

K. B. Instruction given in the art, and apparatus, May 4

DR. HENRY W. WILLIAMS

AS removed to No. 10 Essex Street, Boston, where he will continue to give particular attention to DISEASES OF THE EYE.

April 6

Autobiography of Henry C. Wright.

UMAN LIFE: Illustrated in my individual 25
 performances as a Child, a Youth, and a Man. By
 CLARA Wright. 'There is properly no histo-
 rical biography.'—R. W. Emerson. Price \$1.00.
 published, and for sale by
 BELLA MARSH,
 25 Cornhill.
 march 30

Copartnership Formed.
 THE undersigned have formed a partnership in
 the business of Block Tin Workers and dealers in
 brass, under the firm of SMITH, OBER & CO.,
 at place of business being that of the late firm of
 SMITH & CO., Nos. 2 and 3, Haverhill street, where
 they will manufacture and keep constantly for sale,
 general assortment of
 BRASS, COPPER, AND GLASS WARE,
 at the lowest prices. Dealers are invited to call and
 examine.

THOMAS SMITH,
 REUBEN H. OBER,
 JOHN W. HOLLY.

H. PORTER,
VENTOR and Patentee of the celebrated Burning
fluid and Lamps. Also dealer in Hanging, Side,
sphenic and Solar Lamps; Wicks, Glasses, Cam-
r. P. has made a large addition to his former
k of Lamps, consisting of a great variety of new
autiful patterns, which he will sell at very low
Prices call and examine.
o 2 Court Square, Boston.
March 30,

The Chinese Polishing Irons.
RS. MARY ANN B. COOK, the inventor of
this Iron, has received her patent for the same
Washington. It is now offered to the public, and
may be had at 198 Washington street, and 42 Brom-
street.
They will give a higher polish to linen or cotton

can be given by any other whatever. They are used for ironing or polishing muslin, and are calculated to be used for any purpose the common iron is used. In fact, they iron better than any thing else.

S. Nothing more than good common starch is necessary.

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